Impact of Urbanization on the Cultural Heritage and Traditional Livelihoods of Munda and Oraon Youth in Ranchi City

Synopsis submitted for Ph.D. registration in the University Department of Geography, Faculty of Social Science, Ranchi University, Ranchi, 2024.

Supervised By:

Dr. Smita Linda

Assistant Professor
Department of Geography
Ranchi Women's College, Ranchi, Jharkhand.

Candidate Name:

Suprabha Budh

UGC- NET & JRF
Mob No.- 7217677632.

1. A Brief Introduction to the Research Topic

Urbanization has been one of the defining features of a developing society and has become a global phenomenon. Urbanization is the process of becoming urban from rural [1]**(Husain, M. 2018)**. In the contemporary period, especially after industrialization, the significance of urban centers has increased drastically. With the increase and growth in economies, all major administrative and modern activities like globalization, digitalization, westernisation, etc., have found their way into city centers and led to its expansion. The immigration of people to growth centers to attain better livelihood has also led to the acculturation and heterogeneous nature of urban spaces, often eroding marginalized ethnic practices. On one hand, urbanization has provided better livelihood and opportunities to people while, on the other hand it has also affected the social fabrics of traditional society. With declining cultural heritage around the world, the United Nations' 2030 Agenda for Sustainable Development Goal 11 [2]**(SDG11)** aims to, "make cities and human settlements inclusive, safe, resilient, and sustainable."

'Tribe' is defined as a notional form of human social organization based on a set of smaller groups, having temporary or permanent political integration, and is defined by traditions of common descent, language, culture, and ideology. In different countries they are known by different names. In India the tribals are known as the "Adivasis". The term Adivasi literally means 'original inhabitants'[3]**(eGyanKosh)**. India, a land of diverse population, is home to 700 indigenous tribes constituting, 8.6% of the total population [4]**(Census,2011)**.

In recent decades, rapid urbanization has transformed not only the physical landscapes of cities but also the cultural and socioeconomic fabrics of communities inhabiting these urban spaces. Nowhere is this transformation more vividly illustrated than in Ranchi, India's fast-growing capital of Jharkhand, where indigenous groups such as the Munda and Oraon are experiencing profound shifts in cultural identity and livelihood strategies. This study, Impact of Urbanization on the Cultural Identity and Traditional Livelihoods of Munda and Oraon Youth in Ranchi City, seeks to explore the intricate dynamics of cultural adaptation amid urban modernization, focusing on how traditional practices are renegotiated in the context of evolving urban economies and social structures.

Ranchi is a predominantly urban environment, with nearly 43% of its population residing within urban limits, reflecting its status as a major city. According to Census data and subsequent urban surveys, the district of Ranchi records that Scheduled Tribe (ST) communities constitute roughly 35.76% of the overall population. More significantly, recent estimates indicate that ST represent an estimated 20.22% of the urban demographic in Ranchi. These figures not only highlight the significant presence of indigenous communities in the urban milieu but also underscore the importance of understanding the cultural and economic transitions that these communities are undergoing.

Historically, the Munda and Oraon communities have maintained livelihoods deeply connected to the rural and forest-based environments, preserving rich cultural traditions and practices. However, the urban landscape of Ranchi presents both challenges and opportunities for these groups, particularly for the younger generation. As urbanization accelerates, youth from these communities are increasingly drawn to new modes of work, diverse cultural

influences, and altered social hierarchies. This shift has led to a reconfiguration of identity and a transformation in the modes of cultural expression, which in turn impacts traditional livelihoods.

This research is anchored in a geographical analysis of the spatial, cultural, and economic dimensions of urban transition. It interrogates the ways in which the Munda and Oraon youth navigate the tensions between preserving traditional cultural practices and adapting to urban life. The study also examines the influence of urban infrastructures, economic policies, and social networks in facilitating or constraining this process of adaptation. By employing a mixed-methods approach—integrating spatial analysis, ethnographic fieldwork, and socio-economic surveys—this research aims to provide a nuanced understanding of the localized impacts of urbanization on indigenous communities.

The significance of this research lies in its potential to contribute to broader debates on urban resilience, cultural preservation, and socio-economic transformation. As cities continue to expand and integrate diverse cultural groups, understanding the adaptive strategies of marginalized communities becomes imperative for crafting inclusive urban policies. The findings from this study are expected to inform policymakers, urban planners, and community leaders about the critical interplay between urban development and cultural sustainability, offering insights into how cities can evolve to support the diverse needs of all residents.

In summary, this PhD research embarks on a journey to uncover the complexities of cultural adaptation and livelihood shifts among Munda and Oraon youth in Ranchi. **'Urban Ranchi' for the proposed research is limited to Ranchi city.** Ranchi city lies between 23°16' N to 23°23' N latitude and 85°16' E to 85°23' E longitudes, with a total area of 175.12 square kilometers. By situating the study within the context of an urbanized city—where ST communities make up a significant share of the population and youth demographics—this work seeks not only to document the ongoing transformations but also to frame them within the larger discourse of urbanization and cultural resilience in contemporary urban settings.

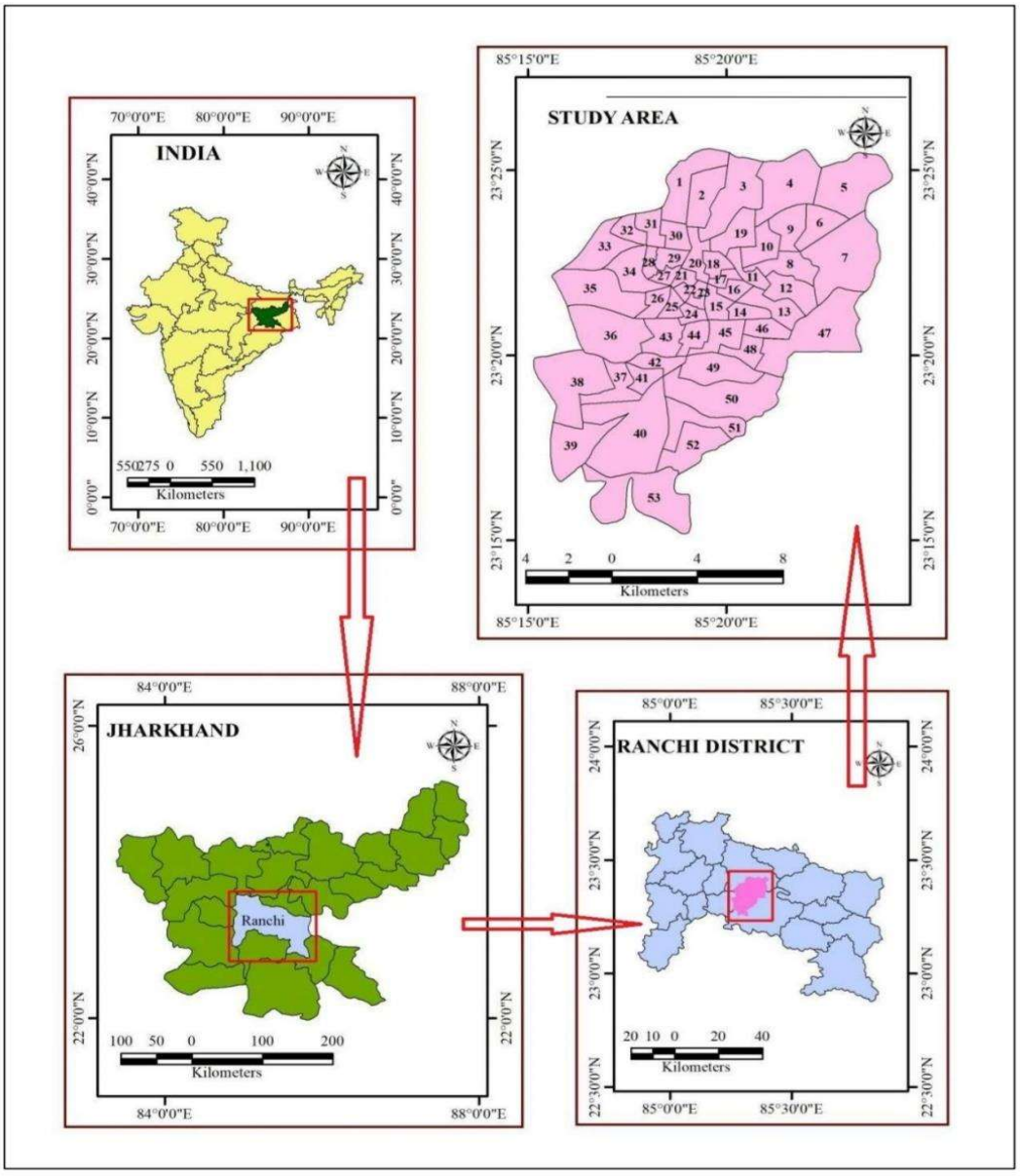

Fig. 1 - Study Area
(Source: Survey of India and Ranchi Master Plan, 2015)

.

2. State-of-the-Art

"As a demographic phenomenon, urbanization is interpreted as a process involving the absolute and relative growth of towns and cities within a defined area (usually a country). This is often represented as taking place at two stages: first an increasing proportion of the population is resident in urban places; and second, the proportion living in the largest places increases" [1]. "The third concept associated with urbanization is that urbanization as a behavioural process. Urban areas, especially large cities, have been identified as centres of social change; attitudes, values and behaviour patterns are modified in the particular milieu of

urban place, characterized by its size, its density, and heterogeneity of its inhabitants (urbanism) and then spread to the rest of the population by process of diffusion through the urban system" [1]. The interdisciplinary literature on urbanization, cultural adaptation, and livelihood shifts has expanded significantly over the past few decades, reflecting the complex realities of rapid urban change in developing regions such as India. In particular, studies examining indigenous communities' adaptation to urban environments have offered nuanced insights into the tensions between traditional practices and modern urban dynamics.

Urbanization and Indigenous Communities

Urbanization in India has been marked by unprecedented growth and transformation, with cities like Ranchi exemplifying the shift from predominantly rural settings to densely populated urban centers. "The notion of the rural-urban continuum evolved from the work of Louis Wirth (1938) on the social distinctiveness of the city. Societies at rural end of the continuum are envisaged as being close knit, rigidly stratified, highly stable, integrating and homogenous in composition. Urban societies are supposed to be loose in association, unstable in membership characterized by great social mobility and with the tendency of inter-individual contacts to occur only in one situational context (e.g., workplace, kinship, recreation) whereas in rural societies contacts would occur in several different contexts" [1]. "Tribe is a social group of simple and kind, the members of which speak a common dialect, have a single government act together for common purposes and have a common name, a contiguous territory, a relatively uniform culture or way of life and a tradition of common descent" [5]**(Krishnan, P.G. 1985)**. Ranchi, for example, after becoming the capital of Jharkhand in 2000 has undergone significant urbanization. This transformation is evident in its settlement patterns, characterized by rapid expansion and unplanned development. Concurrently, indigenous communities, such as the Munda and Oraon, constitute a significant proportion of the population—about 35.8% of the overall demographic—with ST population in urban city constitutes approximately 20.22% of the total urban population. Although Ranchi city has population of 1,073,427; its urban population is 1,126,720 [6]**(Office of the Registrar General & Census Commissioner, India, 2011)**. "Nowhere has mankind been farther removed from organic nature than under the conditions of life characteristics of great cities" [7] **(Wirth, L. 1938)**. These statistics underscore the critical need to understand how urban spaces are negotiated by indigenous populations.

Theoretical Perspectives on Cultural Adaptation

"If we focus on language alone, almost every indigenous tribe speaks its own language or dialect. In fact, according to the People's Linguistic Survey of India, as many as 780 different languages are spoken and 86 different scripts are used in the country. However, only 22 of them are recognized by the government as scheduled languages. What is even more disappointing is that India has lost nearly 250 languages in the last half century, and 196 more have been declared endangered by UNESCO" [8]**(Manzar, O. 2017)**. A robust body of literature addresses the theoretical frameworks underpinning cultural adaptation in urban contexts. "Research on the effects of urbanization amongst indigenous populations has shown that rapid social change and acculturation pressure can have a negative impact on the cultural identity and well-being of indigenous groups, particularly youth" [9]**(Lehane, R.2016)**.

[10]**Bourdieu's (1984)** concepts of habitus and cultural capital have been instrumental in analyzing how indigenous youth navigate the urban milieu, negotiating between inherited traditions and the exigencies of modernity. Building on these theories, [11]**Harvey (2010)** argues that urban environments inherently reshape social relations and economic practices, thereby fostering new forms of cultural expression and identity reconstruction. According to the United Nations, indigenous peoples in urban areas may experience discrimination and have difficulties in sustaining their language, identity and culture, as well as struggle to educate future generations, which can result in a loss of indigenous heritage and values [12]**United Nations, 2008)**. With difficulty in connecting with one's roots and the pressure to 'fit-in', the tribals, especially the youth, are prone to mental health issues. "Many elements of self-identification of indigeneity become more complex and fluid in urban areas, however, including aspects such as the occupation of communal lands, links to ancestral territories and the preservation of traditional cultural practices. These aspects can be particularly challenging in cities as indigenous community members may feel unwilling to self-identify to 'fit in', particularly among indigenous youth" [13]**(Crystal.D, 2000).** Government often fails to recognize the rights of indigenous people in urban areas, making them effectively invisible in these spaces [14]**(Lennox, C. 2015)**.

Livelihood Shifts and Socioeconomic Transformations

"In the last few decades, indigenous people have greatly suffered from the consequences of some of the developmental projects. They have been and are being separated from their traditional lands, and ways of life, deprived of their means of livelihood and forced to fit into societies in which they feel like aliens" [1]. "Employment structure has changed from agriculture sector orienting towards non agriculture sector with the changes in specialization, technology, education and economy among others. Education is a major determining factor for a change in employment structure"[15]**(Mercheng, R. 2019)**. The livelihood system of ST people and their economy are gradually integrating and orienting towards the mainstream market economy[15].

Research work by Ranchi University Scholars

In his paper 'Impact of Urbanization on Tribal and Non-Tribal Population of Ranchi' [16]**Dr. Singh K. A, (2012)** discusses how urbanization affects both the tribal and non- tribal population, providing comparative insights into how different groups navigate urban development. While discussing process of urbanization in RMC, [17] **Das Rajshree (2019)**, examines the urbanization process in Ranchi from 1965 to the present, analyzing its impact on the city's demographic and spatial dynamics.

Gaps and Future Directions

"Despite a strong focus over the last decades on the process of world urbanization and its impacts on different population groups, the situation of indigenous peoples in urban settings only began to reach international attention recently. It was not until 2007 that the UN Permanent Forum on Indigenous Issues first hosted a special meeting on the urban situation of indigenous peoples"[18]**(Stephens, C. 2015)**. While the existing scholars provides substantial insights into the processes of urbanization and cultural adaptation, there remains a noticeable gap in research focused specifically on indigenous youth in rapidly urbanizing settings like

Ranchi. Most studies have either examined rural-to-urban migration or focused on urban economic transformation in a generic sense. Few have systematically analyzed the localized impacts of urban policies and infrastructures on the cultural and economic lives of indigenous communities. This PhD research aims to fill this gap by integrating spatial analysis, ethnographic fieldwork, and socio-economic surveys to offer a comprehensive view of how Munda and Oraon youth are reshaping their identities and livelihoods within the urban fabric of Ranchi city.

In sum, the state of the art reveals a rich interdisciplinary dialogue on urbanization, cultural impact, and livelihood shifts, yet also points to significant lacunae regarding the experiences of indigenous youth in urban settings.

3. Problems to be Investigated

- To address the challenges in appraising the cultural identity and livelihoods shift of selected tribals in Ranchi city.
- Factors contributing to the cultural and livelihood shifts.
- Urbanization as a factor in the transformation of tribal identity and livelihood shifts among selected tribal youth.
- Change, adaptation and resilient strategies the selected tribal youth have undergone to adjust to city life.
- To comprehend the dilemma faced by the tribal youth between their traditional and urban identities and explore their current standing.
- The role of Government to safeguard tribal cultural heritage and provide livelihood.

4. Objectives of the Investigation and Motivation

i. To give an appraisal of urbanization in Ranchi city.

ii. To give an appraisal of the cultural heritage and livelihood of Munda and Oraon tribes in Ranchi city.

iii. To identify the factors contributing to the transformation of cultural heritage and livelihood strategies

iv. To study the impact of urbanization on tribal cultural heritage and economic opportunities.

v. To analyze the adaptive and resilient strategies adopted by Munda and Oraon youth.

vi. To understand the changing socio-dynamics and identity dilemmas among tribal youth in urban areas.

5. Research Hypothesis or Research Questions

Hypothesis:

- Urbanization leads to the loss of tribal cultural identity among Munda and Oraon youth.

- Urbanization drives a shift away from traditional livelihood to urban livelihoods among Munda and Oraon youth.

Research Questions:

i. How has rapid urbanization in Ranchi affected the traditional cultural practices, languages, and rituals of Munda and Oraon youth?

ii. What shifts have occurred in the economic activities and livelihood patterns of tribal youth in Ranchi, and what key factors are driving these changes?

iii. In what ways do Munda and Oraon youth integrate and negotiate their traditional cultural identities with the influences of urban modernity, resulting in new forms of cultural expression?

iv. How do urban socioeconomic conditions and spatial dynamics in Ranchi influence the access to resources and opportunities for maintaining cultural practices and securing sustainable livelihoods among tribal youth?

v. What challenges do tribal youth face in balancing their inherited cultural values with the demands and opportunities of urban life, and how do these challenges shape their sense of identity and cultural resilience?

6. Research Design and Methodology

Selected Area: Ranchi City is chosen as the study area. **The city lies between 23°16’ N to 23°23’ N latitude and 85°16’ E to 85°23’ E longitudes, with a total area of 175.12 square kilometres.** It is selected due to the following reasons:

- **Rapid Urbanization:** Ranchi is experiencing rapid urban growth and transformation, making it an ideal setting to study how urbanization influences traditional cultures.
- **Significant Indigenous Presence:** The city has a notable population of tribal communities, with indigenous groups like the Munda and Oraon playing a significant role in its demographic composition. This setting provides a unique opportunity to analyze the impact of urban dynamics on these groups.
- **Cultural and Economic Transition:** Ranchi's evolving urban landscape offers a clear case of how modern infrastructure and urban policies affect traditional livelihoods and cultural practices, particularly among youth.

The city will be divided into 3 zones based on infrastructural development and the degree of urbanization. The zones will be divided as-

i. **Centre: This zone represents the urban core, the most developed area.**
ii. **Intermediate: This zone will represent the transitional area between the urban core and outskirts.**
iii. **Periphery: This zone will represent the outermost areas, with minimum urban influence.**

A comparative study of urbanization in Ranchi city before and after Jharkhand got statehood will also be studied.

Sample: In this research, 'youth' is defined as individuals aged 18 to 35 years, recognizing that in context of my proposed research transitions extend well into early 30's. The selection of samples will be conducted through **stratified purposive sampling,** Munda and Oraon youth (aged 18–35) residing in different parts of Ranchi. The **sample size will include 50 tribal youth from each stratified zone, and a total of 50X3=150, samples will be collected** to achieve a comprehensive understanding. Each sample will be selected based on the individual being a member of the selected indigenous tribe.

Research Design: The research will be based on **empirical evidences**. This study employs a **mixed-methods research design** that integrates quantitative and qualitative approaches to capture the multifaceted impacts of urbanization on the cultural and economic lives of Munda and Oraon youth in Ranchi. The design allows for:

- **Quantitative Analysis:** Assessing the extent of urbanization, mapping spatial patterns, and quantifying changes in livelihood strategies.
- **Qualitative Analysis:** Exploring personal narratives, cultural adaptation, and identity negotiations through interviews, focus groups, and participant observation.

All the qualitative data will be quantified, e.g. Likert scale, Chi- Square Test, etc. For the purpose of map making, raster and vector data will be used.

Research Approach:

1)Quantitative Approach:

- **Survey Research:** Structured questionnaires will be administered to a statistically significant sample of Munda and Oraon youth across various urban neighborhoods of Ranchi. The survey will collect data on demographic characteristics, economic activities, and perceptions of cultural change.

- **Spatial Analysis with GIS:** Geographic Information Systems (GIS) will be used to map the urban growth of Ranchi, including settlement patterns, distribution of tribal communities, concentration of selected youth and proximity to urban resources. This spatial data will help correlate urban infrastructure with economic shifts.

2)Qualitative Approach:

- **Ethnographic Fieldwork:** In-depth interviews and participant observation will capture rich, contextual insights into the lived experiences of tribal youth, focusing on how they navigate cultural adaptation and livelihood shifts.
- **Focus Group Discussions (FGDs):** FGDs will be conducted with tribal youth, community elders, and local cultural custodians to understand collective experiences and the nuances of cultural resilience in an urban setting.

Data Collection Methods:

1)Secondary Data Collection:

- **Document Analysis:** Review of academic literature, government and municipal reports (including Census data and urban development reports), and previous studies on urbanization and indigenous cultural dynamics.
- **GIS Data Acquisition:** Collection of spatial data from municipal sources and satellite imagery to analyze the patterns and extent of urbanization in Ranchi.

2)Primary Data Collection:

- **Structured Questionnaires:** To gather quantitative data on demographic profiles, employment trends, and cultural participation among Munda and Oraon youth.
- **Semi-Structured Interviews:** To collect qualitative data on personal experiences, cultural adaptations, and livelihood shifts.
- **Focus Group Discussions:** To gain a broader understanding of community-level perceptions and adaptive strategies.
- **Participant Observation:** Attending cultural events, community meetings, and daily activities to directly observe the interplay between urban influences and tribal practices.

Data Analysis

1)Quantitative Data Analysis:

- **Statistical Analysis:** Utilizing software such as SPSS to conduct descriptive and inferential statistical analyses (e.g., cross-tabulations, regression analysis) that link urbanization metrics with changes in cultural practices and livelihood patterns.
- **GIS Analysis:** Creating spatial visualizations and conducting spatial statistics to correlate the distribution of tribal communities with urban development features.

2)Qualitative Data Analysis:

- **Thematic Analysis:** Transcribing and coding interviews and focus group discussions to identify recurring themes related to cultural adaptation, economic transitions, and identity dilemmas.
- **Narrative Analysis:** Developing case studies that document individual and collective experiences, thereby offering nuanced insights into how urban influences reshape cultural and economic practices.

For accuracy the data collected will be cross- validated. Consent of the participant will be taken before collecting the data.

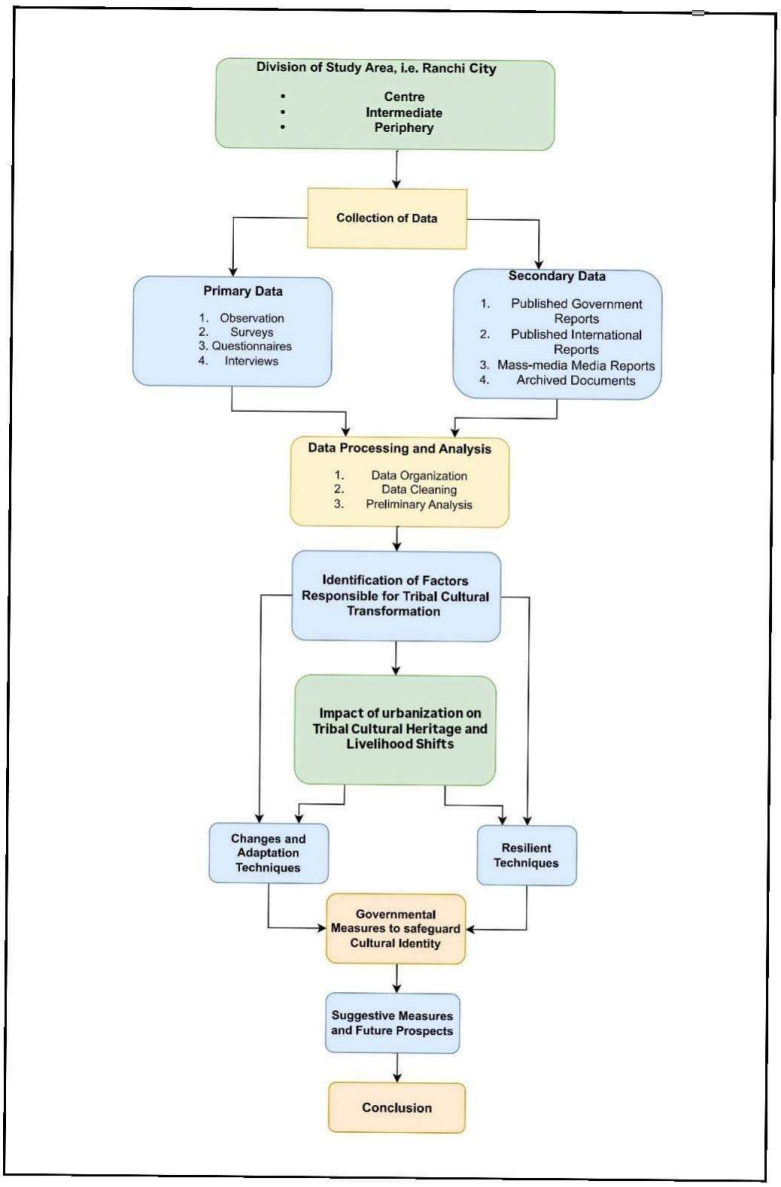

Fig. 2 - Research design

A. Tentative Chapterisation

Introduction.

1. **Geographical Profile of Ranchi City.**
2. **Tribals and Cultural Heritage: Origin, Meaning and Background.**
3. **Factors Responsible for the Transition of Tribal Cultural Heritage and Livelihoods: A Causal Analysis.**
4. **Urbanization and Its Impact on Tribal Cultural Heritage and Livelihood Shifts in Ranchi City.**
5. **Adaptation and Resilient Strategies: Navigating Cultural and Livelihood Shifts Among Munda and Oraon Youth.**
6. **Government Policies to Safeguard Tribal Cultural Heritage and Promote Livelihood Sustainability.**

   Conclusion and Suggestions.

   References.

   Bibliography.

7.Sources of data and tools to be used in the collection of data

The proposed research will be based on empirical observations. The data sources will include both **primary and secondary data**. The primary data sources will include surveys, observations, interviews, and questionnaires, while the secondary data sources will include, published governmental data, such as the Census report, published organizational data, such as the UNESCO reports, published research works, data from journals and mass media reports, etc.

The tools used for the proposed research will include applications from Microsoft mainly, MS Excel and MS Word, to collect and manage data. Questionnaires will be shared, through printed papers or google forms or other similar applications. ArcGIS or QGIS applications will be used for preparing maps. Several computer applications and software, as required, will be used. Traditional tools such as pen, pencil, paper, etc. will also be used for collecting and compiling data.

8. Analysis of data

The data collected from primary and secondary sources will be thoroughly analysed and compiled with the help of appropriate tools. The **parameters used** for data analysis will include **1) Intangible Culture Heritage: Language and Communication, Traditional Knowledge and Folklore, Rituals and Festivals, Performing Arts, Attire and Lifestyle and Values and Social Structures, and for 2) Livelihood Shifts will include: Occupational Transition, Income Diversification and Economic Resilience, Skill Development and Education, Entrepreneurship and Self-Employment etc.** Data collected will be maintained and managed in traditional or digital sheets. Questionnaires will be adequately checked, for faulty or incomplete answers. Quantitative data will be arranged in MS Excel or other quantitative data-compiling applications. Insights from qualitative data will be managed in MS Word or other

applications. Appropriate graphs, diagrams, scales, etc., will be used. Data collected will be coded, segregated, and compiled in groups. They will be cleaned, adjusted, and corrected if required. Statistical techniques, as applicable will be used for the refinement of data.

9. Significance of the study

The significance of this study lies in its comprehensive examination of the dynamic interplay between urbanization and the cultural and economic lives of indigenous communities, specifically focusing on Munda and Oraon youth in urban Ranchi. By exploring how rapid urbanization influences traditional cultural practices, languages, and rituals, the research contributes to the systematic documentation and preservation of intangible cultural heritage. This is particularly important in the context of global modernization, where such heritage is increasingly at risk of marginalization or erosion.

Furthermore, the study provides valuable insights into the economic transformation experienced by these communities, highlighting how traditional livelihoods are evolving in response to urban employment patterns and economic pressures. Understanding these livelihood shifts is essential for identifying the challenges and opportunities that urban environments present to indigenous youth. The findings have the potential to inform urban planning and policy-making by offering evidence-based recommendations that support inclusive growth. This, in turn, can lead to tailored interventions that ensure both cultural preservation and economic resilience.

On an academic level, the research bridges disciplines such as cultural studies, geography, and socio-economic analysis, thereby contributing to broader debates on the impact of globalization and urbanization on indigenous identities. The study not only enriches the academic discourse by providing a detailed framework for understanding cultural preservation-adaptation and livelihood shifts but also sets a precedent for future research in similar rapidly urbanizing contexts, both in India and around the world.

Finally, by focusing on the experiences of marginalized tribal youth, the study serves as a platform for empowering these communities. It gives voice to their struggles and adaptive strategies, emphasizing the need for social justice and cultural dignity in the midst of modern transformation. This empowerment is crucial for fostering community resilience and ensuring that indigenous populations are not only preserved but also thrive in urban settings.

10. Its relevance to the present-day problem and needs to the society

The study holds significant relevance to addressing contemporary societal challenges, particularly those arising from rapid urbanization and cultural homogenization. In today's world, where cities are expanding at unprecedented rates, indigenous communities often find their traditional cultural practices and livelihoods under threat. By examining the experiences of Munda and Oraon youth in urban Ranchi, this research sheds light on how these communities navigate the complex landscape of modern urban life while striving to maintain their unique cultural identity and economic sustainability. This understanding is crucial for urban planners and policymakers, who must balance the demands of economic growth with the need to preserve cultural diversity and support vulnerable populations.

Furthermore, the research addresses the pressing issue of cultural erosion, which is a critical concern in a globalized world where traditional knowledge and practices risk being

overshadowed by dominant cultural narratives. By documenting the adaptive strategies and livelihood shifts among these tribal communities, the study provides insights that can inform the development of more inclusive urban policies and targeted social interventions. Such insights are vital for designing strategies that foster not only economic resilience but also social cohesion and cultural continuity in rapidly changing urban environments.

The findings of this study have practical implications for community empowerment and social justice. They highlight the need for concerted efforts to support marginalized groups, ensuring that urban development does not lead to the loss of cultural heritage or the exacerbation of economic inequalities. In this way, the research contributes to the broader societal goal of creating more equitable and sustainable urban communities, where development benefits all citizens, including those from indigenous backgrounds. Overall, the study is highly pertinent to current societal needs, as it offers a framework for understanding and mitigating the adverse effects of urbanization on cultural and economic life.

11. Contribution to the existing knowledge

This study contributes to existing knowledge by providing a nuanced understanding of how rapid urbanization influences both cultural adaptation and livelihood shifts among indigenous youth. It bridges the gap between traditional cultural studies and contemporary urban socioeconomic analyses, offering empirical insights into the adaptive strategies of Munda and Oraon communities. Moreover, the research presents a novel framework for assessing the impacts of urbanization on intangible cultural heritage, which can inform policy development and community empowerment initiatives in similar contexts.

12. Future works

Future work should extend this study by exploring the long-term impacts of urbanization on other demographic groups and examining similar dynamics in other rapidly urbanizing regions. Further research could also assess the effectiveness of government and NGO initiatives in fostering sustainable cultural preservation and economic resilience. Integrating both quantitative and qualitative approaches will be crucial for deepening our understanding of cultural adaptation and livelihood shifts in diverse urban contexts.

13. References

1. Husain, M. (2018). Human Geography. Jaipur: Rawat Publications, pp. 335, 366-367.
2. United Nations. (2015). Sustainable Development Goals. United Nations. https://www.un.org/sustainabledevelopment/cities/
3. EGyanKosh, Tribal Identity Crisis and Solution Unit IV, IGNOU, pp. 2, 4.
4. Ministry of Home Affairs. Census of India, 2011. Government of India.

5. Krishnan, P. G. (1985). Constitutional and tribal welfare. Cochin University Law Review, Vol. ix No. 1 and 2, March–June, 1985, pp. 45-46.
6. Office of the Registrar General & Census Commissioner, India. (2011). Census of India 2011. Government of India.
7. Wirth, L. (1938). Urbanism a way of life. The University of Chicago Press, pp. 1-2.
8. Manzar, O. (2017). Preserving our vanishing Tribes, their heritage, language and wisdom. Livemint e–paper.
9. Lehane, R. (2016). The effects of urbanization on the cultural identity and well-being of indigenous youth in Chile: The Mapuche Community. ResearchGate, p. 5.
10. Bourdieu, P. (1984). Distinction: A social critique of the judgment of taste (R. Nice, Trans.). Harvard University Press. (Original work published 1979).
11. Harvey, D. (2010). The enigma of capital and the crises of capitalism. Oxford University Press.
12. United Nations. (2008). Urban Indigenous People and Migration (1st ed.). United Nations.
13. Crystal, D. (2000). Language Death. Cambridge University Press.
14. Lennox, C. (2015). Minority and indigenous people: rights in urban areas. State of the World's Minorities and Indigenous Peoples, pp. 15-16.
15. Mercheng, R. (2019). Economic, Occupational and Livelihood Changes of Scheduled Tribes of North East India. The Institute for Social and Economic Change, Bangalore, p.11.
16. Singh, A. K. (2012). Impact of urbanisation on tribal and non-tribal population of Ranchi: A case study of six municipal wards. Indian Journal of Applied Research, 1(2).
17. Das, R. (2019). Role of urbanization in transition of land resource utilization of Ranchi city. Remarking An Analisation, 3(10), 155–160.
18. Stephans, C. (2015). The indigenous experience of urbanization: State of the world minorities. Minority Rights Watch International, pp. 55-56.